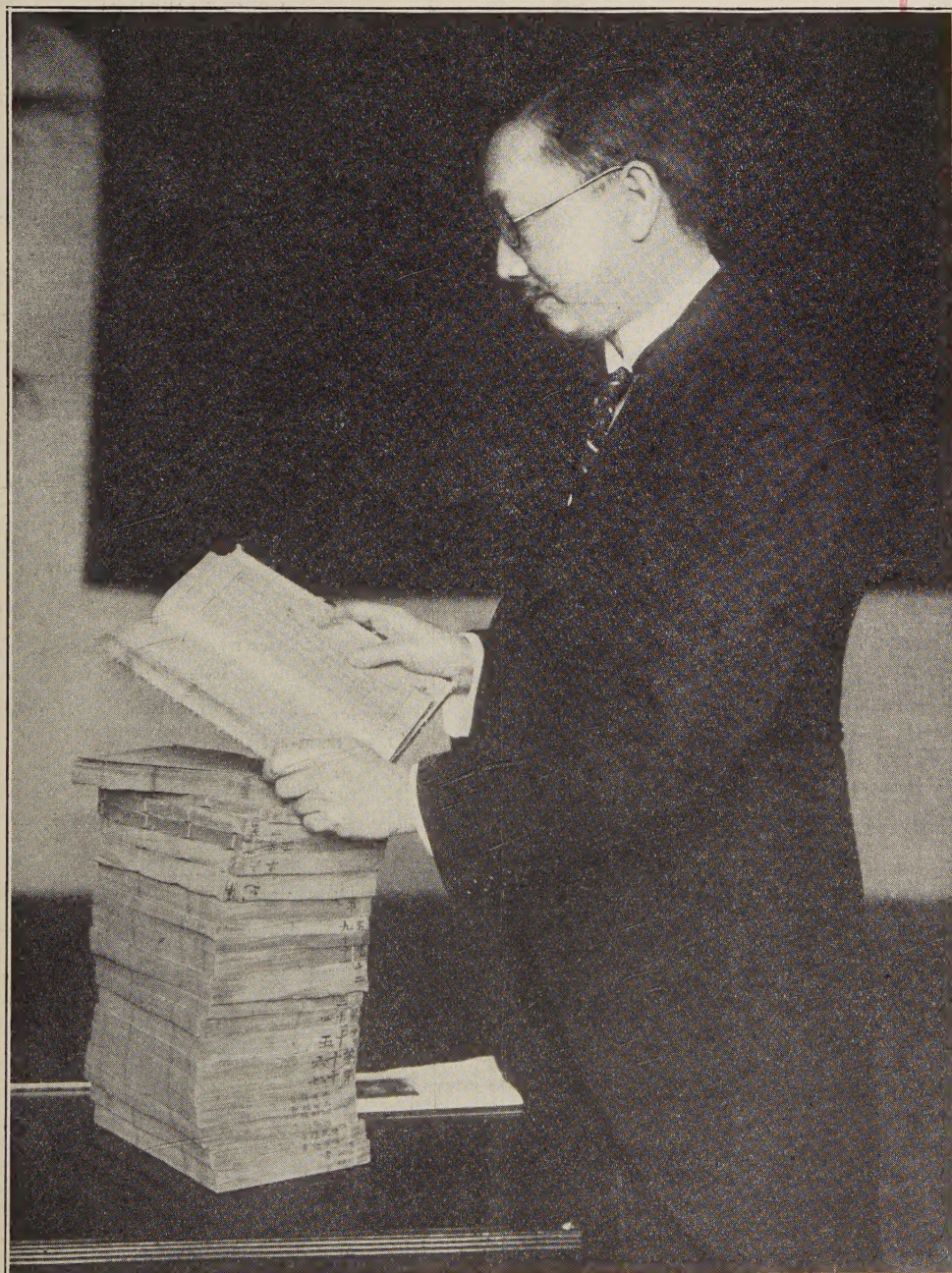


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Centennial of the Robert Morrison Translation of the Bible into Chinese

ONE hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love—the translation of the Bible into Mandarin Chinese.

The occasion was fittingly observed, under

the auspices of the American Bible Society, by a group representing all the missionary activities in China, at a luncheon given at the Hotel Biltmore, New York City, on December 28, 1923. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese Minister to the United States; the Rev. J. Leighton Stuart, D.D., president of

Peking University; and the Rev. William Ingraham Haven, D.D., LL.D., General Secretary of the American Bible Society. These addresses are presented in this RECORD.

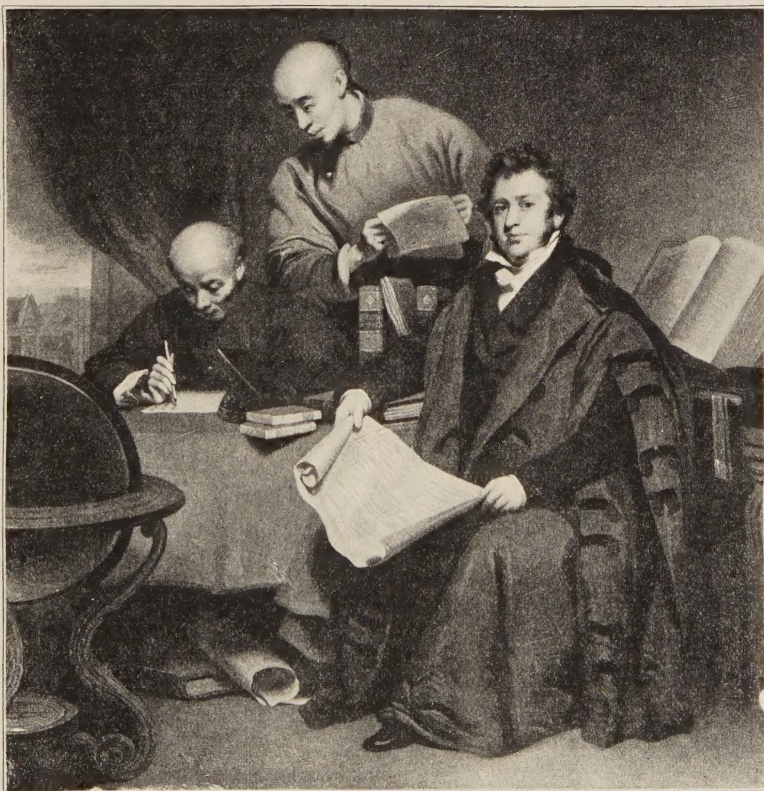
The American Bible Society, in 1822, made a grant of \$3,000 to help in the publication of this first Chinese Bible; the British and Foreign Bible Society made even larger grants.

The one hundred years that followed have been full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; and it is said that the Book is now available in China in as many as thirty-nine languages, dialects,

and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China Agency in 1876, it has circulated over 34,000,000 volumes of the Christian Scriptures in China.

Robert Morrison is conspicuous for many other achievements

besides the translation of the Bible. His first work to be published was a Chinese grammar, which was followed by the New Testament, and later by the Old Testament. In 1820 he established an Anglo-Chinese college at Malacca "for the reciprocal cultivation of Chinese and European literatures." In 1821 he published a Chinese dic-



ROBERT MORRISON AND HIS CHINESE HELPERS

tionary in six volumes. In 1823 his complete Bible was brought out. In 1826, after a short visit to England, he returned to China and began the preparation of a Chinese commentary on the Bible. He also established a dispensary,

which marks him out as the forerunner of modern medical missions.

Born of Scottish parents at Bullers Green, near Morpeth, England, January 5, 1782, he died at Canton, China, on August 1, 1834.

• • •

China and Her Friends*

By the Honorable Sao-Ke Alfred Sze, Chinese Minister

I CANNOT tell you adequately with words at my command how greatly I appreciate the opportunity that this Society gave me, in coming to you today to bring greetings from the country that I have the honor to represent. The American Bible Society has been so kind as to give me a choice of dates, in order that I might be able to come. First of all, I am glad of this opportunity to bring you greetings, and also to be able to have the pleasure of meeting here so many of my old friends. I have noticed many of my American friends here who have helped me and helped China on previous occasions. They are many. Owing to the late hour I shall not name them one by one. But I wish to assure them the work they have done for us in the past shall be remembered a long, long time—if not forever.

I am glad to have this opportunity to join you in order to do honor to the memory of Robert Morrison. Robert Morrison, after his appointment to China, after equipping himself for his new post, came—as one of our previous speakers told you—to this city in order to find a passage for China. I also read in the books that, after his arrival in China, he first lived with an American friend. So, it is only fitting and proper that this celebration—the celebration of the centennial of the translation of the Bible into the Chinese language—should be celebrated in this city.

I am genuinely happy that I have the pleasure to be with you and to do honor to his memory.

Morrison Furnished a "Rosetta Stone"

Robert Morrison had the honor of being not only the first Protestant missionary to China, but also the first foreigner who made a serious study of the Chinese written language. He not only finished the translation of the Bible into Chinese, but also compiled, I am told, the first Chinese-English dictionary. Therefore, he rendered a great service to the missionaries who have come to China after him; and, in fact, to all Westerners who have come in ever-increasing numbers ever since his death. In this dictionary he furnished a key, a "rosetta stone,"

as it were, to all Westerners who wish to learn the Chinese language and to get a better and more intimate knowledge of the Chinese people and Chinese civilization.

The greatness of his accomplishment would be better appreciated if we realized the disposition of the people at the time. The Chinese were always tolerant of foreign religions. On that account Nestorians came and flourished, and the learned members of the Society of Jesus played a very important part, both in court and among the people of China. But, owing to internal dissensions among different societies of Catholic missionaries over the question of ancestor worship, a wave of strong indignation arose against the missionaries. The controversy over ancestor worship became so bitter that the Manchurian emperor found it necessary to issue an edict against Catholic missionaries then in China. So, when Robert Morrison arrived, there was still in China a feeling, or rather a fear, that missionaries might interfere with one of the most cherished customs of the people.

Then, the account of the conduct of the Westerners in China, the Spaniards, Portuguese, etc., was not of a favorable character. The stories described these adventurers as being cruel and aggressive, inhuman and arbitrary.

China was also fighting against the clandestine trade in opium. A fleet of fast-going boats infested the China coast to smuggle opium into China. This was about the time when Robert Morrison arrived.

Morrison Opened the Door

Times, however, have since changed. The attitude of the people toward Westerners in general and missionaries in particular has also changed, thanks to the door that Robert Morrison opened. Westerners coming after him are able to accomplish a good deal. And I believe that a great deal more can yet be accomplished. At this time, when China is passing through a period of transition in her attempt to follow the example of this country and to solve the problems of true democracy, she needs all the patience, tolerance, and advice of

*Address at Robert Morrison Centennial, December 28, 1923.

all her friends; and, above all, such advice as is of a constructive character.

One of the previous speakers has suggested that I should speak to you something about the phonetic alphabet. I am afraid it is a subject that will take considerable time; but suffice it to say that it is an attempt to place the Chinese language on a phonetic basis. During the last ten or fifteen years an effort has been made to put the Chinese in a phonetic form, instead of having it, as it now stands, in a hieroglyphic

form. It has thirty-nine characters. This movement has done a great deal of good, and made a great deal of progress. If I understand correctly, you will find that some parts of the Bible, if not all of it, have already been put into the new phonetic form.

Before I stop I wish to thank you once more for your kindness in manifesting an interest in my country and in my people; and I am glad that I have had this opportunity to thank you in person.

• • •

The Bible in the Present-day Life of China^{*}

By Rev. J. Leighton Stuart, D.D., President Peking University

IT gives a touch of romance to the occasion for our meeting today, if we try to contrast the totally different worlds in which we are living and in which the event we are celebrating occurred. Not only such commonplace marvels—to take the single matter of communications—as railways and steamships, carrying passengers safely and speedily to practically every place in the world; or as telegraphs and telephones; but to live in a time when we fly through the air; when we stand on one side of the ocean and talk back and forth to someone on the other side, recognizing each other's voices,—makes a fairyland out of our age more wonderful than those that have been dreamed of in the past.

Was It Necessary to Give the Chinese the Bible?

The hundredth anniversary of the translation of the Bible by Robert Morrison is not only being celebrated here today, but has also been marked by another event,—the erection of the tallest structure in the world, a radio tower in Shanghai, China. People pass back and forth from one place to another over the Pacific Ocean; hundreds of Chinese students are coming to us every year, carrying back many things besides what they learn out of our books. All this is binding the two nations together, weaving a web of mutual acquaintance, bringing about an interchange of our cultures. Knowledge is passing from one country to the other; and there is nothing that we are thinking of over here today, there is no new social, philosophical or other theory of our western world, which is not being discussed and translated into Chinese. And with this rapid and easy communication of people and of ideas and of knowledge one would almost wonder whether it was necessary to give to the Chinese people the Bible and that which

it contains;—whether they wouldn't, in the natural course of events, find out for themselves its value to them and appropriate it, as they are appropriating our science, our inventions, our industrial processes, our political systems, our educational programs, our social theories. And it is just here, with that background, that the event we are celebrating has significance. It is not merely that Robert Morrison translated the Bible into Chinese, but that he drew from the Bible the vision and the courage, the endurance and the daring faith, which led him to go to China at all under those very different conditions which we can only visualize by contrast; that difficult passage on a privately owned ship—a most tedious journey; those years and years of waiting off the coast of China, not permitted even to put his feet on the shore of the country; forced to spend his time in Chinese study and translation. That was the time when foreign missions spelled for every one in our country; danger and distance and detachment from all normal human interests; when the Chinese seemed far away and, in every sense of the word, foreign; when our two countries were cut off from one another by every barrier; when our attitude toward China was matched by that of China, which, in a classical phrase of that country, was “enjoying a solitary and self-sufficient fragrance,” indifferent to, and ignorant of, foreign countries.

The Dynamic in the Bible

Now, that any one should have gone under those conditions to such a place, and have spent years in lonely toil to translate this Bible, gives us a fresh evidence, a thrilling suggestiveness, of the dynamic in the Bible. A book that can lead men to do such things, under those conditions, has an enormous power for human progress in our age, just as it released those energies which have led to the mission-

^{*}Address at Robert Morrison Centennial, December 28, 1923.

ary movement which followed Robert Morrison.

And that leads to the second consideration: That the motives that led Robert Morrison to go to China and to translate the Bible have been vindicated after one hundred years. We may not use precisely the same phrases as were used in those days as arguments for foreign missions; but the essential values of all that was argued then are seen to be as true today. They have just as much force, just as much reality, and are immensely more fully understood by those of our times. And they have been accentuated by the very world conditions which have been brought about by the inventions, by the increasing intercourse that have made the nations of the world neighbors; that has made the Pacific Ocean a lake, and that are causing the center of gravity to shift from Europe to America and on to Asia, around the Pacific Basin. And all the arguments that inspired men to the salvation of individual people in other countries who had never heard of Christ, are reinforced in our age by international conditions, by questions of peace or war, by social and industrial problems, by all the great currents of our time that find their solution in the teachings of the Bible and the power that it releases in human life.

Interdependence of the Bible and the Missionary

And again, Robert Morrison with his translation of the Bible is symbolical of the process; just as he drew his inspiration, his motives, his outlook on life, his sense of values, his realization of human need from that book, and just as all the urge that carried him or his successors came from it; so does the Book depend on human life for its expression, for its demonstration, for its effectiveness. The historical record of divine revelation and divine redemption, and its incarnation in human beings went together in his life, and so must they continue to go together in all that has grown out of that beginning of the Christian movement in China. The commercial attaché of the American Legation at Peking said to me recently that he came over, on his last trip to America, on a ship which had sixty tons of mah jong, and he returned to China on another ship with sixty tons of Bibles. But no number of tons of Bibles would in themselves be sufficient, however they might have been translated; just as no amount of human energy would be effective without the inspiration, the enthusiasm, the faith, the purity of purpose, which come from that source, and from that source alone.

An Illustration of the Power of the Bible

There may have been some Chinese who have been won to Christ merely by studying the

Book. There are a few. I think of a dear old man in Peking, one of the great scholars living in that city, who was presented by a friend with a copy of this book, which he said was the explanation of all that was finest in Western moral and religious thought and life, and who then tried to read it. He began at Genesis and found the cosmogony not unlike, as he thought at first, those that the Chinese have which explain the beginnings of the universe. That wasn't especially interesting to him. He turned to the end of the Book, and read something about a city decked out like a bride, floating down from the sky to marry a lamb that was standing on the top of a hill. It seemed perfectly indescribable nonsense. He turned to the central part of the Book and found accounts of tribal wars, which didn't appeal to him. And so he put the Book aside again and again; and yet there was a tug about it that made him go back and try to find out what it was that other people found in this book. He determined he would begin at the beginning, and read it through and mark it with the characteristic Chinese method—little circles by the side of the characters that he thought were good; and as he read along he marked one passage after another; and then began using another mark for passages that were still better, and then circles in red for the passages that he thought were best. Since then he has read and reread the Book, and has long since become an active professing Christian. He came to it merely by staying with it long enough to read it and find out what it contained.

But most of the Chinese who have become Christians have found the Bible through first beginning to find it interpreted in human life. There are hundreds of men and women from the West, living in inland places, in isolated spots, undergoing many privations and hardships, who have been spelling out the message of the Book in the beauty of their lives; in letters so simple that he who runs may read, as is becoming true of an ever-increasing number of Chinese.

The Effects of the Book

And, again, the effects of the Book in Chinese life are far in excess of any direct records of missionary activities.

The previous speaker referred to the By Hua Movement by which the young men and women of China, and the students of the country, in their remarkable intellectual awakening or "new thought tide" which has been surging through the young people of China, have scrapped the old classical style which has come down from the past—elegant, terse, crystallizing the teachings of the sages of the past in forms of amazing beauty; and yet ex-

tremely difficult, requiring many years even for Chinese to master. They have popularized the novel idea of writing just as people talk—which means that the Chinese language in the last few years has suddenly become immensely more easy both to read and write; that ideas, information and knowledge of every kind can be rapidly and accurately disseminated throughout the country. It is precisely what happened in Europe when people ceased to do their publishing and their writing in Latin and Greek and used the vulgar language of common speech, from which have come our English, Italian, German and other great literatures.

attributable to the teachings of the Bible among the people.

A Banker's Testimony

A well-known American banker made the statement a few months ago in this city that, after living several months in China and studying the question carefully and asking all from whom he could get information, he did not know of a single movement of any promise, or of any real performance making for the better moral and religious welfare of the Chinese people, that had not originated in the Christian enterprise. We can mention many of them. They are familiar to you: The movement for



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DR. STUART

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Examining the one-hundred-year-old, twenty-one volume Morrison Chinese Bible

But they themselves recognize, and the leaders of this movement give free credit to the fact, that this was begun by those who translated the Bible into the despised Mandarin, the language of common speech, in the face of ridicule and scorn, making it unfit for any scholar to read. And there again, this is symbolic of the way in which the Bible with its message aims to reach all people, to recognize no aristocracy of intellect, or of wealth, or of birth; but meets the needs of all. And with that democratic movement, there has followed a great realization of the brotherhood of the nation, of the place of the common people, the dignity of the ordinary man. There have been philanthropic and social movements and reform activities of many kinds, more or less

the education of women; in fact, modern education itself of every kind; and one after another of the great reform movements sweeping over the country.

The Influence of Christianity and of Christians

But what of the immediate purpose that led Robert Morrison to China? His son-in-law, William Milne, in a moment of faith and optimism, said that he believed there would be, after one hundred years had passed, one thousand professing Christians in China. Out of 4,000,000 people, there are now 400,000 professing Christians. And while among these there may be—there doubtless are—nominal Christians, those who for economic or other reasons have accepted the Christian name and are not living up to it, I believe there are many

—many times the number of those—who are trying to live up to Christian principles and who recognize the truth and the beauty and the value of Christian faith, but who have not yet professed the Christian name. Those who have done so have an influence in the country out of all proportion to their numbers. A weekly magazine in China had a vote as to who were the twelve leading Chinese. This was a popular vote—one of the many things they caught from this country. Out of those who received the highest number of votes six were professing Christians, and two or three others would readily acknowledge that they have been largely influenced in the shaping of their lives by Christian principles. The same figures were practically true of the second twelve. There is scarcely a man of any prominence in public life, whose character is respected and who is trusted by the people, who is not either a professing Christian or admits that he has been largely influenced by Christian teachings.

A National Christian Consciousness

More than all of these, we now have a national Christian consciousness beginning to assert itself and revealing the potentialities in the Christian church and its Chinese leaders—many of whom are highly educated and passionately consecrated. What the outcome will be in numbers, in influence, in spiritual energies, in healthful reactions upon our Western Christian life, we can dream out with delight, and probably will not begin to measure up to the realities after another hundred years.

The next great event to celebrate will be, not the translations which have followed Robert Morrison's by foreigners working with Chinese, but the translation of the Bible by Chinese themselves—those who have caught its spirit and felt its power, and who, understanding their own language, will give those final versions which will establish the Bible as a thoroughly Chinese book, completing the work which Robert Morrison began.

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The Gift of the Bible to China—Robert Morrison and His Successors*

By Rev. William I. Haven, D.D., LL.D.

THERE are certain reasons why it is appropriate that we should in this city, as well as at this time, celebrate the centennial of the completion and publication of Robert Morrison's Chinese Bible. At first it might be thought questionable, inasmuch as Robert Morrison was a Scotchman; his work was the work of the London Missionary Society, and apparently had no immediate connection either with the American Bible Society or with New York City. But let me bring to your attention the fact that when he started for China, in 1807, conditions were such in the relations between England and China at that time, that it was deemed best that he should come to New York and sail for China from New York. He came to New York and secured a letter of introduction from Mr. Madison, the American Secretary of State, to the American consul at Canton, and, armed with this American passport, so to speak, he sailed for Canton, arriving there in September. In the production of his work, the American Bible Society made a grant in 1822, sending its funds to assist him in the bringing out of his book. When it was completed, he sent a copy of that Bible as a gift to the Society in recognition of its deep interest in him and the interest of the American people in him.

A Copy of the Original Morrison Chinese Bible

Fortunately, a copy of that original Robert Morrison Chinese Bible is here, and you will be at liberty to look at it after the close of these exercises. It is also a very felicitous fact that a grand-nephew of Robert Morrison is here, and a great-grand-niece; so it is doubtful whether anywhere else in the world today the centennial of Robert Morrison's translation could be better celebrated, and more fittingly, than here in New York City. (At this point the original Robert Morrison translations were brought in and placed on the speakers' table.) I am not going to let you interrupt my address to look at these books now; but here is Robert Morrison's Bible in twenty-one volumes—one hundred years old at this present time.

How the Door into China Opened for Morrison

China, one hundred years ago, was a closed land. No foreigner was allowed to enter it and reside in it, except for business purposes, in certain specified ports; and it was a crime against the government of China for any Chinese to attempt to teach the language to a foreigner. Those were the conditions when Robert Morrison arrived. It was these conditions that caused him, after he had started to live in Canton, dressed in Chinese style, eating the food of the Chinese, to give up and go over to Macao, on the Portuguese island nearby, and to reside

*Address at Robert Morrison Centennial, December 28, 1923.

there for a little while. It is not my purpose, nor would it be appropriate for me to give you, or attempt to give you, the history of Robert Morrison. He stayed in Macao until he was employed, in 1809, by the East India Company as a translator; and as a translator and not as a missionary he spent his years in Canton in what was then termed the factory of the East India Company. They gave him his support, taking it off from the London Missionary Society, making it possible for him to do his work for them, and at the same time to have a large leisure for his work of translation, not only of the Bible, into Chinese, but also of other volumes of consequence—a dictionary, etc., etc.—that made him a very influential factor in the development of the opening up of that land later.

Chinese an "Unconquerable" Language

Not only was China a closed land at that time, but the Chinese language was supposed to be unconquerable; and I presume, if any of us here this afternoon were to take up one of the books and attempt to read it, we might conclude that the reasons were well founded for thinking it was an unconquerable language. A Protestant missionary, in 1800, declared that the Bible could not be translated into Chinese; that the task was a very different task from that which had been before Martyn or before Judson, or others, in the use of other languages and other vernaculars. They forgot, however, that the old Nestorian Church had pushed over from the west into China and had left fragments of the Gospels translated from the Syriac many years before; and that there was in the British Museum at that time a harmony of the Gospels which had been translated into some form of Chinese. But, nevertheless, it was the unanimous opinion in that day that the Chinese language was a practically unconquerable language. Now, the theory of Christianity has been that every language should be conquered for Jesus Christ by the translation of the Scriptures into that language.

It was such a difficult language, that one of the earlier translators said of the task of translation:

"It is a work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, souls of angels, hearts of apostles, and lives of Methuselah."

But Chinese Worth Conquering

Now, whatever may be the case as to the difficulty of conquering it, let me lead you to another thought; namely, that the Chinese language was well worth conquering.

I do not know how familiar this company may be with Giles' lectures on China, delivered,

I think, at Columbia University some years ago. It should be a vade-mecum for every person interested in China. All told in the briefest space, it is the most informing and interestingly informing volume on China that I know.

There is a chapter in it on a Chinese library, that would arouse a great deal of enthusiasm in your minds, I am sure, if you were to read it.

The Yung Lo ta tien

You probably are not aware of the fact—or perhaps, I should say you may not be aware of the fact—that five hundred years ago—or more than four hundred years before Robert Morrison—a Chinese emperor, the third of the Ming dynasty, prepared an encyclopedia of all the ethics and the poetry and the philosophy and the history, etc., of China up to that time, and who had a staff of workers engaged on it in order that it might be the most perfect and wonderful book of its kind in the history of the world. That book, consisting at one time of something like eleven thousand volumes, never put into print—written out—two sets by the authority of this emperor—fragments of it—what are left of it—twenty-nine volumes added this year, and four already there—these volumes of this book are in the Congressional Library in Washington. The only other place where there are anything like that number is in the Library of Education in Peking. There, they have sixty volumes of the seventy that are known to be extant—the greatest and hugest and most extraordinary work that has ever been produced under the auspices of human leadership. This emperor was Yung Lo. His book is called Yung Lo ta tien.

The Emperor Yung Lo

His Excellency here could tell you more about Yung Lo than I. He was a boy, uneducated in early youth, and having little opportunity of education in manhood, because he was in charge of the Northern forces driving back the hordes coming into his land, and conquering that country and rendering the whole region safe,—a most marvelous man, who transferred the capital of China from Nanking to Peking and built the huge walls that stand there today and are the astonishment of every traveler. He started out without opportunity of learning, and determined that he would know everything; and so he chose a director and two sub-directors, and twenty assistant directors and over two thousand others, to go over and copy and put together everything of any consequence that anybody ever knew up to that time, and make this vast encyclopedia. When I read about it the other day, in the report of the Library of Congress which, as I have said, has

just received the largest set of these volumes in the world,—except the one at Peking,—I said to one of my friends, “The Hastings and other dictionaries will all know that they came late and feebly into the world, compared to these achievements in Chinese literature.”

A Seventh-of-a-mile Dictionary

But what I want to bring out is that you have in this land of China, and you had five hundred years ago, not novels and stories, but a seventh-of-a-mile dictionary (not a five-foot shelf) of the ethics, the educational policies, the achievements, the programs of history, such as no other nation has had; and thinking and writing has been going on from that time. They had been adding to these things, and when Robert Morrison came and when the missionaries looked out into this land and its rich language, which somebody calls “the incredibly rich Chinese language,” they said this rich language of China must be won for the teaching of the truth that is in the Bible. If this Yung Lo ta tien is the biggest book in the world, the Book that we represent is the most vital book in the world—and we must give it to this language and to the Chinese people. Now, with its eighteen thousand and more characters,—with these characters, each one of them a picture, a thought, an expression of something living in the mind,—with its picturesqueness, its intensity, the Chinese language is worth the study of the profoundest minds. And to introduce spiritual truth into it was a program of great purpose and high achievement.

Let me also add another thought: That at that time, and since, China was a land deeply appreciating literature; and the literary approach was one of the great approaches of missions. Some of us who have been in China recently have discovered there the remains of the examination halls—the little cubicles into which the scholar went and into which he was sealed, practically, until he had written out his thesis, or his paper. When you have seen acres and acres upon acres of such halls in Nanking and other cities, and realize that in Robert Morrison’s time examinations were held all over the land; that the honors and dignities and leadership of the public went with the result of such examinations; and that the guild schools in each little village and community trained its students and boys to go up for those examinations, you have some idea of the appreciation of learning in that land. Even at the present time, when the old régimes with the examination halls have crumbled away, do not deceive yourselves, ladies and gentlemen, the spirit of appreciation of literature and of learning is there, and new educational systems are on foot, not only promoted by missionaries, but by gov-

ernmental and local support and backing, that will make it probable that, in the near future, the land will be filled not with examination halls, but with schools of learning and with a literary and cultured people, who will appreciate profoundly the Holy Scriptures and all other Christian literatures that may be introduced into that language.

Now just a few words as to the conquest of this tongue for the Bible: Robert Morrison worked during the leisure hours, as I have indicated, given him by the East India Company, until 1810, when the revised and amended version of the Acts of the Apostles based on the copy in the British Museum was published. That was the first book published by a Protestant missionary for China. It was not until 1823 that the Bible was completed and issued.

Robert Morrison’s work was then practically over. His version was rather rigid, as you might expect,—a not altogether satisfactory version,—but it opened up the way.

Two Great Union Versions

Now I want to call to your attention that, since that day, up to the present time, these processes of revision have been going on, until a few years ago the complete Mandarin, or the Mandarin Revised Bible, was brought out—the work of a group of scholars chosen by the missionaries, and their Chinese co-laborers, who worked for forty years on that version.

I had the pleasure, when I was in Peking one cold November day, of being tucked in a jinrikisha, and finding my way along the streets of that great capital, until I came to an opening in the wall in a certain street where I was set down. Back of that opening was a screen. I discovered the screen was there so that I could go through the opening and to the right or left, this way or that way, and enter into the courtyard; but the evil spirits that might be accompanying me would be stopped by the screen, because they could only go straight forward. I never was quite able to understand why evil forces could go only in straight courses (laughter). Around that courtyard, about forty feet square, was one low building and another low building and one taller than the others in front. You cross the courtyard, pass through the tall building and then come into a second courtyard of about the same dimensions. On the right and on the left of the second courtyard were low buildings again, and a central building in front. The low building on the right was a study, and in it there was a round table. Around the table were seated four missionaries: one an Englishman, three Americans, and with them four Chinese scholars. Their Bibles, their concordances, their reference and other books were all about them on the table. At the

head of the table sat Dr. Goodrich, one of the finest spirits the world ever knew—in his eighties now, having seen the completion of the task to which he had set his hand in his early manhood. They were finishing the fifty-ninth chapter of Isaiah, and I had the pleasure of seeing them conclude that chapter. A few years afterward, the whole Bible was sent over to us here on which they had been forty years actually at work—one group after another, perfecting that Mandarin version of the Bible, now used almost everywhere throughout China.

I also met translators like Doctor Wherry that had been contributing at the same time to the translation of the Bible into the classical language, which was the original written language of the transactions of government and the higher literature of the people. This Wenli version was completed about the same time, after as many years of labor. Those were two great triumphs, those two Union Versions. But it should not be true to this story, nor begin to give you a picture of it, if I did not tell you of a Roumanian Jew who came over to this country and studied at the General Theological Seminary in this city and made of himself so fine a scholar that they wanted to retain him in their faculty. He said, however, that he felt called of the spirit to go to China to translate the Scriptures. Going over there, he gave his life to the translation of Scriptures, until rheumatism so fastened on him that he could only use the middle fingers of each hand; and, sitting at a typewriter in days of great weariness, with each of those fingers, he completed what he called his "two-fingered Bible," translated into Wenli; and Bishop Schereschewsky's version is one of the most extensively used versions of the Scriptures in China this day.

Thirty-nine Chinese Translations

I could give you the name—there are forty-nine or fifty listed in our annals—of those with whom our Society has co-operated in the translation of the Scriptures into the Chinese language—these Wenli, Mandarin, Bishop Schereschewsky versions, and then all the dialects or colloquials. One of our Vice-Presidents was amazed the other day to find eighteen different dialects spoken in England, and that the Gospels had been translated into these eighteen different English dialects. He said: "Even today you can go into Yorkshire, and then go over to another county, and even clerks in banks, etc., could not well understand each other." Very much more is this the case in China: The people in the Hinghua region and the Soochow region and the Fukien province, etc., require certain dialects for understanding each other. The Scriptures have been

put into these dialects or colloquials, until now I think that there are thirty-nine different Chinese languages into which the Scriptures have in whole or in part been translated.

That means that nearly the whole field has been conquered; that this great task which was undertaken by Robert Morrison only one hundred years ago, has been completed. And now only a few southwestern dialects over on the borders of Siam and Tibet are still needing the consideration of the missionary effort. Little remains to be done until in time Chinese Christians shall themselves take up the task. The missionary work is over.

Now, I am not going to say anything about Phonetics or Peh Hwa, for I think his Excellency may wish to speak of these latest features in Chinese language development; but I must refer to publication and circulation.

When it comes to publication, Robert Morrison's work was done on a British East India press, for which they furnished the printers also. I could talk to you a long while on the matter of presses, type material, etc., that have been used, and the missionary and other printing plants, and it is an interesting story; but I must say a word about the circulation of the Scriptures.

The Circulation of the Scriptures in China

These were Chinese Bibles, not made as a literary achievement. They were intended to go out among the people and influence the minds of the people.

Robert Morrison wrote to the American Bible Society on March 24, 1822: "The free dissemination of the Bible in China proper is yet impracticable; which is also the case with all books that exhibit the claims of Jesus and treat of his salvation. May the day soon come when the reverse will be the case." That year a thousand of his Testaments were circulated; but none of them in China proper; but over in Macao, down as far as Java—among Chinese along the coast. Ten years later a great missionary writes: "You may rest assured we shall drain your funds; for we have a large nation before us, and if only the hundredth Chinese was to receive a Bible from you, a ten-years' income would not be sufficient to defray the expenses." He says, "The doors of the Celestial Empire are slowly swinging open on their hinges."

Sixty years later, converted Chinese women presented to the Empress Dowager a Chinese Bible, which she received from them,—that marvelous woman! I think his Excellency will permit me to say that in recent years no one has shown more vigor in the administration of affairs; and possibly we may have to wait for a Chinese woman to be elected president

of the republic in order to get things straightened out over there (laughter).

Last year the circulation throughout China proper, with the various agencies at work, was 6,389,000 copies of the Scriptures; and since Robert Morrison's day up to the present, the total, beginning with that thousand which didn't get into China—or rather excluding that—the total is over 90,000,000 copies. That simply shows the result of that man's vision and of those who, with him and after him, have sacrificed and labored to carry out his efforts.

Not without Martyrdom

This has not been done without martyrdom. One of Morrison's converts made some printing blocks and printed a few Scriptures for distribution. When he tried to circulate them, it is said of him that he was arrested and punished by the "Greater Bamboo"—whatever that is, it doesn't sound good! (laughter).

And just before the Boxer rebellion, we knew something was brewing; for we had word from our Secretary in Peking that two of our men out in the country districts had been tied up by their thumbs and beaten with stripes and left there—their persecutors saying to them, "That is the way they treated your Jesus, and that is the way we will treat you."

This has not been a bloodless victory! As the victories of the cross have never been bloodless victories! But it is victory.

I want to conclude with this thought: We promised you there would be no financial appeal. I do not think you will consider this a financial appeal. If anybody so does consider it, why, I shall not be disturbed. Bishop Bashford, a well-known missionary in China, said a few years ago: "A gift of \$5,000,000 would enable the American Bible Society to produce and circulate 50,000,000 copies of the Bible in China; and thus, by the gift of one man or organization, in fifteen years all China might be evangelized more fully than Europe before the Reformation." If anyone thinks this reference to a gift of \$5,000,000 is a personal appeal, I hope they will not think I have violated the proprieties of the occasion.

When Jerome of Prague was put to death in martyrdom, he uttered these last words: "Post centum anos vos cito"—I use the pronunciation: I learned when a boy at the Boston Latin School—"When one hundred years have passed I summon you to judgment." A hundred years have passed. We have done much! Have we done our duty in the task that Robert Morrison undertook?

• • •

Notes and Comments

OUR columns have been so filled with urgent matter that mention has not been made in them of the interesting presentation of a Welsh Bible to Mr. Lloyd George just as he was leaving American shores in November. President Cutting, Vice-Presidents Hyde and Mackenzie, and General Secretaries Haven and Mann represented the American Bible Society. When Dr. Haven made the presentation, he spoke of Mary Jones, the story of whose search for a Bible resulted in the formation of the British and Foreign Bible Society. Mr. Lloyd George broke in, and told the story himself with considerable relish.

• • •

ANOTHER event of November well worthy of report was the conference of editors of religious journals held under the auspices of the American Bible Society in New York City. Editors of the leading religious journals having their headquarters in New York, and several from Philadelphia, Boston, and Chicago, were present. More than thirty editors attending unanimously adopted the following resolution:

That it is the sense of this meeting of editors of the religious press, that all possible aid should be given to the American Bible Society in their effort to raise \$300,000 to replace the loss of Bible plates in Japan and the Orient in twenty-five languages and dialects as a result of the earthquake; and that the religious press throughout the nation be urged to co-operate with the Society in securing the observance of December 9 as Bible Sunday, when this matter shall be presented to the churches and an offering asked in behalf of the Society.

• • •

It is not often that a hotel has an experience such as was reported recently about the Waldorf-Astoria, of New York City, in the *New York Times*, by the return of an article taken fifteen years earlier, with a letter of explanation. The letter read:

Fifteen years ago I was leaving the Waldorf on a trip. Having no Bible with me, I borrowed this one, intending to leave it on my return. Unfortunately I never came back to the Waldorf, so the book has remained with me ever since. I have never felt right about keeping it, although I feel sure you would gladly consent to my doing so. I am returning it with many thanks and the hope that it will do someone else as much good as it has me.

(Continued on page 30)

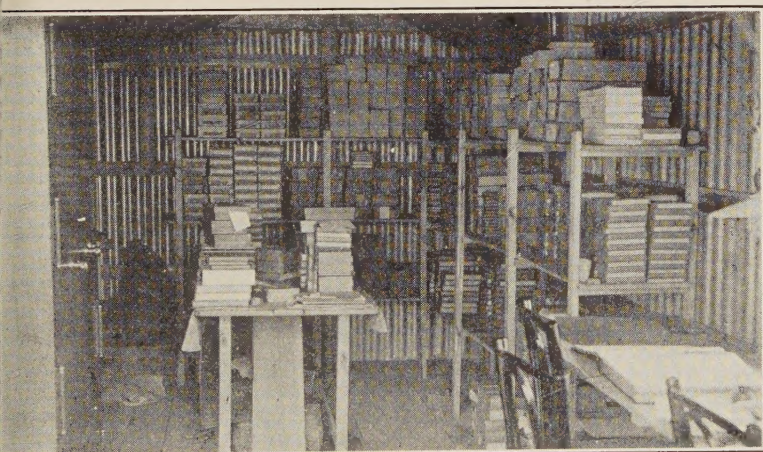
Ready for Business Again at Tokyo

November, 1923

"We occupy this end—18x10 feet. It looks like a lonely 'wild west shack,' but all around it 'barracks' are going up very fast. During the daytime the whole community fairly bustles with life and activity."



TEMPORARY OFFICE OF THE JAPAN AGENCY



PART OF THE INSIDE OF THE TEMPORARY OFFICE

"There is no danger of becoming overstocked with Bibles these days, even though the depositary is small."

The latest advices show that plates for eighteen different volumes of the Scriptures in Japanese are needed to restore the stock in Japan to pre-earthquake conditions. This means the making of 14,999 pages of plates and the printing of an adequate stock from them.

"We are certainly living in a land of quakes out here. Night before last we had three; yesterday one; and just before noon today we had a very violent shakeup. I must confess this quake scared me as none other has done before. Fortunately, nothing fell over, because the motion was mostly up and down. It came with a sudden roar under us, causing everything to jar and shake—something like a person who has chills. It is not a pleasant sensation whatever." — *Extracts from letter of Mr. Aurell, November 22, 1923.*



THE REAR OF THE PRESENT HEADQUARTERS

Notes and Comments

(Continued from page 28)

SOME of our literature was sent to a professor of a Southern college for use in preparing an address. In acknowledging it, he writes:

Before reading the literature you sent me I had had a profound respect for the work the Society is doing. Since reading this literature I am more deeply convinced that the American Bible Society is one of the most powerful Christian influences in the world today. Let me congratulate you on your splendid work.

• •

THE January 12th issue of the *New York Evening Post* contains a stimulating article by P. Whitwell Wilson, one of our Honorary Life Members. Under the caption "Education without College," and drawing his illustration from two biographies,—one on an American, Robert C. Ogden, and another on an Englishman, George Cadbury,—he pays high tribute to the Bible, as well as to the two men whom it so greatly influenced because they revered and used it. We hope that space may be found in a later issue to make some quotations.

• •

BY request we present below, for the use of our readers, a blank for vote on the Bok Peace Plan:

The plan in brief proposes:

- I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.
- II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present cooperation with the League and participate in the work of the League as a *body of mutual counsel* under conditions which
- 1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.
- 2. Safeguard the Monroe Doctrine.
- 3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.
- 4. Propose that membership in the League should be opened to all nations.
- 5. Provide for the continuing development of international law.

Do you approve the winning plan Yes ☐
in substance? No ☐

(Put an X inside the proper box.)

Name
please print

Address

City..... State.....

Are you a voter?.....

Mail promptly to

THE AMERICAN PEACE AWARD
342 Madison Avenue, New York City

If you wish to express a fuller opinion also,
please write to the American Peace Award.

BIBLE SOCIETY RECORD

EDITORSThe Secretaries

NEW YORK, FEBRUARY, 1924

JANUARY MEETING OF THE BOARD

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and eighth year was held at the Bible House, Astor Place, New York, on Thursday, January 3, 1924, at 3:30 o'clock p.m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by W. G. Landes, the new general secretary of the World Sunday-school Union, who read from the tenth chapter of Revelation, after which he offered prayer.

The minutes of the eighth stated meeting of the Board were presented and approved.

This meeting being the twenty-fifth anniversary of Dr. Haven's entering on his duties as Secretary of the Society, it was made the occasion for personal and official tributes and congratulations to him. [The March issue of the RECORD will contain fuller report of this unusual event—Ed.]

The minutes of the standing committees were presented and approved.

The death of Mr. Frederick Frelinghuysen, a member of the Board of Managers, was reported, and a committee was appointed to prepare a memorial minute.

The final payment was reported on the Cristobal Bible House, which the Maryland Bible Society had undertaken to present as a gift to the American Bible Society in connection with its Centennial in 1916; and a committee was appointed to draft a suitable resolution.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of November, 1923: Brazil, 2,900 volumes, valued at \$547.59; Caribbean, 278 volumes, valued at \$62.87; La Plata, 24 volumes, valued at \$28.86; Levant, 2,552 volumes, valued at \$2,034.31; total volumes 5,754; total value, \$2,673.63.

The issues from the Bible House during November, 1923, were 748,980 volumes.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN NOVEMBER, 1923

GIFTS SUBJECT TO LIFE INTEREST		HOME AGENCIES		Home Agencies.....	
Amount received during the month	\$9,262 50	Atlantic	\$ 5,166 51	Return from Scriptures Donated	20 10
AUXILIARY SOCIETIES		Central	2,844 62	MISCELLANEOUS	
Rec'd on Donation Account	Rec'd on Donation Account	Colored People, U. S. A.	2,260 57	Bible House Rentals.....	\$8,649 73
Alabama	\$148 08	Eastern	2,546 93	Bible Society Record.....	4 00
Blue Earth County (Welsh) Minn.	\$42 39	Northwestern	8,175 58	City Agency (manufacturing)	55 63
Buffalo City and Erie County, N. Y.	932 91	Pacific	2,506 51	Diffusion of Information..	1 38
Charleston, S. C.	111 74	South Atlantic	2,916 04	Gifts for Distribution to the Blind from Individuals	1,002 31
Columbia County, N. Y.	10 00	Southwestern	2,757 10	Gifts from Individuals.....	11,625 11
Freedom (Welsh), N. Y.	74 10	Western	1,409 47	Gifts from Churches.....	18,308 99
Granville (Welsh), N. Y.	40 00		\$30,583 33	Income from Available Funds	9 00
Kanawha County, W. Va.	44 01	From Home Agencies included in Home Agencies' Receipts		Income from Henry Taney Legacy	450 62
Livingston Co., N. Y.	4 00	Donations from Auxiliary Societies:		Income from Legacies and Gifts, Trust Funds.....	10,050 00
Maryland	233 21	Pennsylvania	\$ 234 12	Income from Securities Payable Beneficiaries ..	787 26
Massachusetts	416 08	Sussex County, N. J.	600 00	Japan Earthquake Fund: Churches	\$ 286 71
New Bedford, Mass.	47 59	Gifts from Churches.....	1,109 36	Individuals	1,383 00
New Hampshire	106 68	Gifts from Individuals....	372 55	Scriptures to the Blind....	130 16
New York	408 45	Japan Earthquake Fund ..	50 00	The Trade	1,335 38
Randolph County, Ill.	2 00			Transmission Abroad	11,000 00
Rhode Island	48 96	RETURNS FROM SCRIPTURES DONATED			\$65,079 28
St. Louis, Mo.	235 16	Daniel, John H., Grand View, Wis.	\$ 1 00	Suspense	100 00
Salem Bible Assn., N. C.	57 24	Johnston, Mary E.	35		\$65,179 28
Shelby Co., Ala.	1 00	Presbyterian Board of Publication and Sabbath School Work.....	18 75	Total Cash Receipts.....	\$108,216 01
Troy (Female), Ohio	151 60		\$ 20 10	JOURNAL ENTRIES	
United Bible Society, Eastern Allen County, Kans.	17 94	RECAPITULATION		Liberty Bonds, etc., received at par, credited as gifts, subject to Life Interest	\$ 350 00
Donation Account	\$2,847 71	Gifts Subject to Life Interest	\$9,262 50		
	323 09	Auxiliary Societies (Book Account)	2,847 71		
	\$3,170 80	Auxiliary Societies (Donation Account).....	323 09		

CASH STATEMENT FOR NOVEMBER, 1923

RECEIPTS		DISBURSEMENTS	
Auxiliaries	\$ 2,847 71	City Agency Manufacturing	\$ 22,447 19
The Trade	1,335 38	General Salaries and Expenses.....	4,462 91
City Agency Manufacturing	55 63	Treasurer's Office—Salaries and Expenses...	1,263 12
Bible House Rentals.....	8,649 73	Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	4,061 88
Gifts from Auxiliaries	323 09	Exchange Paid	14,288 35
Gifts from Churches	18,308 99	Remittances to Home Agencies.....	10,711 65
Gifts from Individuals	11,625 11	Remittances to Foreign Agencies.....	723 35
Returns from Scriptures Donated.....	20 10	Bible Society Record	59 25
Bible Society Record	4 00	Pensions	208 33
Home Agencies	30,583 33	Income Payable to Beneficiaries.....	3,114 60
Perpetual Trust Funds (income).....	10,050 00	Diffusion of Information.....	3,190 03
Interest on Available Funds.....	9 00	Legacy Expenses	260 25
Investments Subject to Life Interest.....	787 26	Library	18 05
Taney Legacy Income.....	450 62	Translation and Revision	15 38
Annuity Account	9,262 50	Appeals	1,308 47
Diffusion of Information.....	1 38	Taney Legacy Income	563 12
Gifts for Distribution to the Blind.....	1,002 31	Miscellaneous Foreign	527 00
Gifts from the Blind.....	130 16	Plate Account	16 53
Japan Earthquake Fund	1,669 71	Church Budget Costs	1,067 02
For Transmission	11,000 00	U. S. Trust Co. (For Investment).....	3,676 42
Suspense	100 00	Irving Bank Columbia Trust Co. (For Investment)	15,850 23
	\$108,216 01	For Transmission	11,000 00
		Real Estate	5,592 38
		Auxiliaries (Payments to)	70 00
		Japan Earthquake Fund	9,717 59
Cash Balance from October, 1923.....	7,848 19		\$114,213 10
	\$116,064 20	Cash Balance to December, 1923.....	1,851 10
			\$116,064 20

A GOOD BIBLE

THE GOSPEL ACCORDING TO
ST. JOHN.

CHAPTER 1.

1 *The divinity, humanity, and office of Jesus Christ. 16 The testimony of John. 29 The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 [¶] There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 [¶] John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 [¶] And this is the record of

John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not:

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 [¶] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

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